



NOVEMBER, 1895.

HERALD OF MISSION NEWS

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No. 11.

R. M. Sommerville, EDITOR
NEW YORK.

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THE COVENANTER PUBLISHING CO.,

37 Federal St., Allegheny, Pa.

Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

NOVEMBER,

1895.

OUR VIEWS OF MISSION WORK.

THE SAVING WORDS OF CHRIST.

Rev. J. M. Foster, Boston, Mass.

This world is ruined by sin beyond restoration. The only possibility of redemption is by the creation of another kingdom, a new heaven and a new earth wherein dwelleth righteousness. "Christ was put to death in the flesh, but quickened by the Spirit, by which He went and preached to the spirits that are in prison." The actual bodily death of Christ made an end of sin. It removed the obstacles in the way of the exercise of Divine mercy toward sinners. It made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the majesty of the Divine law, and the stability of the Divine government. It secured for Him the gift of the Spirit, the fulness of the Spirit's energy and power, by which He became a quickening Spirit and gave life to as many as the Father had given Him. In the exercise of this Spirit-energy He went, through the apostles, and preached to men in the prison-house of sin. And thus they are saved.

I. *The Holy Spirit quickens the soul dead in sin by a miracle of grace.*—In the beginning the worlds were created by the exercise of Divine power. David prayed in the 51st Psalm, "Create within me a clean heart, Lord, renew a right spirit me within."

The same word *create* that Moses employs in the first chapter of Genesis is here employed. Paul says to the Ephesians: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Lazarus was raised by the Divine power of our Lord. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "And you hath He quickened, who were dead in trespasses and sins; even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ." The natural birth makes us the children of Adam. The new birth makes us the sons of God. "Marvel not that I said unto you, ye must be born again. That which is born of the flesh is flesh; that which is born of the Spirit is spirit."

II. *The Holy Spirit acts upon the human soul through the Divine word.*—It was by the omnific word that the worlds were made in the beginning. "The heavens by the word of God did their beginning take. And by the breathing of His mouth He all their hosts did make."

The new heavens and the new earth are called into being by the word of the Lord. The word is the germinal principle. "Of His own will begat He us, with the word truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In the parable of the sower, the Saviour said: The field is the world, and the seed is the word. And some seed fell on good ground and sprang up and brought forth fruit, in some thirty, in some sixty and in some an hundred fold. Paul speaks of the word of God as "quick (living) and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart." A simple illustration may serve to indicate the province of the word in producing this saving change in the mind of the sinner. A man enters the real estate market to buy a property. Two properties compete for his patronage. He views them both. Last evening he expressed himself vigorously. One he would not have as a gift. The other was all that he desired and he must have it. To your surprise he went this morning and purchased the property that awakened such disgust the day before. How came this change in his mind? Did he retire with one view and awake with an opposite one? Did he command his judgment to change, as the centurion his soldiers, and they obeyed him? No, that will not explain the case. Here is the secret of it. A friend in whom he had great confidence, came to him and pointed out his errors in judgment. The property he admired was not valuable. Its location will make it decline rapidly. And most of all, the title is insecure. But the other

property has a future. Its situation will make its value constantly increase. Its title is secure and a rich mine lies beneath the surface. The information convinces him and he acts on the facts. Men entertain mistaken views of God and Divine things. They regard God as their enemy and desire not of His ways. The things seen and temporal absorb their minds and they look not on the things unseen and eternal. The Holy Spirit comes into their hearts and by an array of facts from the Scriptures, He convinces them that they are mistaken. They see that God is love. They see that the things unseen and eternal are the only possessions of real value. They see God in Christ reconciling the world unto Himself. And they believe.

III. *The word preached is the Spirit's efficient instrument*—In the original creation the Son of God spake and all things were. "For He did speak the word and done it was without delay, established it firmly stood whatever He did say." Christ wrought miracles by His word. He stood at the grave of Lazarus and cried: "Lazarus, come forth." He took the cold hand of the daughter of Jairus and said: "*Talitha cumi*, maid arise." He said to the leper: "I will, be thou clean." These were types of what He does by His Spirit. He was anointed to preach glad tidings, to proclaim the acceptable year of the Lord. And so He said: "The words that I *speake* unto you they are spirit and they are life." But Christ continues to preach through His ambassadors. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." "How then shall they call on Him in whom they have not believed? And how shall they

believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." Peter preached the Gospel on the day of Pentecost and three thousand were converted. Paul preached Christ crucified at Antioch, Ephesus, Philippi, Corinth, Athens and Rome, and everywhere men cried out: What must we do to be saved? Luther preached the doctrine of a standing or a falling church, "the just shall live by faith," and the people hung on his lips like bees in a swarm. I am reminded of the preaching of Rev. James Glendenning, at Oldstone, North of Ireland, shortly after the Ulster settlement, 1607. A historian says: "He was a man who would never have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. Yet this was the Lord's choice to begin the admirable work of God, which I mention on purpose that all men may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was 'not by might, nor by power, nor by man's wisdom, but by my Spirit, says the Lord.' At Oldstone God made use of him to awaken the conscience of a lewd and secure people thereabouts. Seeing the great lewdness and ungodliness of the people, he preached to them nothing but law, wrath, and the terrors of God for sin. And in very deed for this only was he fitted, for hardly could he preach any

other thing. But, behold the success! For the hearers finding themselves condemned by the mouth of God speaking in His word, fell into such anxiety and terror of conscience that they looked on themselves as altogether lost as those of old who said, 'Men and brethren, what shall we do to be saved?' And this work appeared not in one single person or two, but multitudes were brought to understand their way and to cry out, 'What shall we do?' I have seen them myself stricken and swoon with the word; yea, a dozen in one day carried out of doors as dead, so marvelous was the power of God smiting their hearts for sin, condemning and killing. And this spread through the country to admiration so that, in a manner, as many as came to hear the word of God went away slain by the words of his mouth. For a short time this work lasted as a sort of disease for which there was no cure, the poor lying under the spirit of bondage, and the poor man who was the instrument of it, not being sent, it seems, to preach the Gospel as much as the law, they lay for a time in the most deplorable condition, slain for their sins, and knew no remedy." Blair, Livingston and others came over and preached the Gospel and a great harvest was gathered.

No one can read the history of the New England revivals by Edwards and Whitefield without exclaiming, "This is the finger of God." Read the account of the sermon preached by President Edwards at Endfield, Conn., July 8, 1741, from the words: "Their feet shall slide in due time." Deut. 32: 35. "When they went into the meeting house, the appearance of the assembly was thoughtless and vain; the people scarcely conducted themselves with

common decency; but as the sermon proceeded the audience became so overwhelmed with distress and weeping that the preacher was obliged to speak to the people and desire silence that he might be heard. The excitement soon became intense, and it is said that a minister who sat in the pulpit with Mr. Edwards, in the agitation of his feelings, caught the preacher by the skirt of his dress and said: 'Mr. Edwards, Mr. Edwards, is not God a God of mercy?' Many of the hearers were seen unconsciously holding themselves up against the pillars and the sides of the pews as though they already felt themselves sliding into the pit. This fact has often been mentioned as a proof of the strong and spiritual character of President Edwards' peculiar eloquence—the eloquence of truth as attended by influence from heaven; for his sermons were read without gesture." In Whitefield's narratives of his revivals in 1740, such sentences as these occur: "I believe there were about 7,000 hearers. The Holy Spirit melted many hearts. The word was attended with manifest power." "I preached in the afternoon to about 15,000 on the Common. But O! how the word did run! It rejoiced me to see such numbers greatly affected so that some, I believe, could scarcely abstain from crying out; that place was no other than a Bethel, and a gate of Heaven." "I began with fear and trembling. Few dry eyes seemed to be in the assembly. I believe many were filled, as it were, with new wine." "Preached this morning and perceived the melting to begin sooner and to rise higher than before. Dear Mr. Edwards wept during the whole hour of exercise." "Preached my farewell sermon on the Common to nearly 30,000 people. Great

multitudes wept when I spoke of leaving them." President Finney was endued with power from on high. As he preached the people on the right, the left and in front, would be convicted as if thrust by his rapier. The mere announcement that he had arrived in a village would cause a wave of religious enthusiasm to pass over the people, which prepared them to listen to him as the messenger of God. Spurgeon in London preaching to 6,000 people for forty years and enjoying a weekly revival, Moody preaching to great audiences in America and England for twenty years, Carey in India, Livingstone in Africa, Judson in Burmah, Paton in New Hebrides, Hamlin in Constantinople and Metheny in Mersine, Asia Minor, are among the evidences that the Gospel preached by consecrated lips is the power of God and the wisdom of God unto salvation in them that believe.

IV. *The word heard and believed is the instrument of sanctification.*—We distinguish between regeneration and conversion. In the first a new life is imparted, in the second the new life is exercised. In the former the soul is acted upon, in the latter the soul made active acts. In the one case power to act is communicated, in the other this power is put into action. When Lazarus was raised his life was restored by a miracle. With that he had nothing to do. He was passive, just as the soul in regeneration. But the after acts, such as rising up, coming forth, speaking to his friends, etc., were his. So the renewed soul turns from sin to God, with full purpose of and endeavors after new obedience. Thus all the graces of the renewed soul are called into activity, and the believer works out his own salvation with fear and trembling,

and thus grows in grace and in the knowledge of God our Saviour. In avoiding what the word forbids and in doing what is required, he ceases to do evil and learns to do well. Thus the Spirit sanctifies him through the truth. Those who hear the word, but are not doers, deceive themselves. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." So Christ said: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The words of Christ bring our minds into harmony with His mind and our hearts into unison with His heart, so that we think His thoughts, and have wishes and aversions in common with Him, and our prayers are the presentation of His promises, in His Spirit who makes intercession in our hearts with groanings which cannot be uttered, and so our prayers always prevail, as the prayers of our exalted Intercessor always obtain. And by Christ's words we are made conformable to His will. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

V. *The testimony of God's people to the word is the appointed way of salvation for the perishing.*—In Zechariah's vision the oil flowed from the olive trees through the golden pipes into the bowls of the golden candlestick, supplying the lamps with fuel. This meant the grace of God was communicated to His Church through the ordinances of His word and thus she became the light of the world. And this is the method. "If thou shalt confess with

thy mouth the Lord Jesus, and believe in thine heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." The word proclaimed by Christ's messenger is heard by the sinner and believed, and the Spirit changes his heart. Then he confesses Christ with his lips. Other sinners hear his testimony and believe, and the Spirit renews their souls. They in turn become Christ's witnesses. And so the word goes from heart to lip, and from lip to ear, and from ear to heart, and thus becomes the true apostolic succession. "Ye are my witnesses." "I never did within my heart conceal Thy righteousness. I Thy salvation have proclaimed and shown Thy faithfulness." The Psalmist prayed that the Church might be endued with power from on high that she might proclaim Christ's salvation to the ends of the earth. "Lord bless and pity us, shine on us with Thy face, that the earth Thy way and nations all may know Thy saving grace." As Dr. Duff said, the Church that would continue evangelical, must be evangelistic.

VI. *The word proclaimed by the witnesses will destroy all systems of iniquity.*—"They overcame by the blood of the Lamb and by the word of their testimony." The Divine order is for the witnesses to testify against the evil system until its cup of iniquity has been filled. And when their testimony has been finished, God's judgments fall upon it and destroy it. For three centuries the Christians testified against Rome Pagan. Their testimony awakened fierce opposition and led to grievous persecutions. In the Apocalypse John saw under the altar the souls of those

that had been slain for the word of God and the testimony of Jesus, and they cried out, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And the tribute and response was, Rest yet for a little season, until your fellow servants also and your brethren that shall be killed as ye were, be fulfilled. When their prophecy had been accomplished, Paganism went down and Christianity ascended the throne of the Cæsars. The great Roman Catholic apostasy is to continue twelve hundred and sixty years. During this time God gives power to His two witnesses, and they prophesy, clothed in sackcloth. The severe persecutions to which the Waldenses were exposed led them to cry: "Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on the Alpine mountains cold." The period of this apostasy seems to be near the end. If the slaying of the witnesses be the silencing of organic testimony against this great system of iniquity the conditions are prepared. But the downfall of the system is decreed and

soon to come. The resurrection of the witnesses and their exaltation to the heaven of influence and power marks the destruction of this enemy.

VII. *The testimony of a united Church will be the reformation of the nations.*—The divisions in the Church have neutralized the force of her testimony. When the Spirit is poured out upon the Church and she speaks the whole truth as it is in Jesus with one voice, and sing His praises in unison from the same inspired Psalmody, then the nations will bow to the authority of the King of Kings, and "the kingdoms of this world will become the kingdoms of our Lord and of His Christ and He shall reign forever and ever." "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." All this is contemplated in the prayer of our Lord: "That they all may be one, as Thou Father art in Me and I in Thee, that they may be one in us; that the world may believe that Thou hast sent Me."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

SYRIA.—A very pleasant and interesting meeting of the Syrian Mission was held at Kessab in September. According to the Minutes of Proceedings each session was opened with devotional exercises and an interchange of thought on such topics as "Confession of Sin," "Praise," "The Golden Rule," and "As Thou hast sent me into the world, even so have I also sent these into the world." Excellent papers

were read and thoroughly discussed on such timely subjects as "Self-help or Self-support in the Native Church," "The Importance of Small Things," and "Faith." At this annual meeting of the Mission the brethren carefully consider and arrange in outline the work for the coming year, and at the same time engage in exercises that are fitted to deepen their own spiritual lives and encourage one another in the service of God.

MERSINE, ASIA MINOR.—The schools were reopened in Mersine the 1st of October, and the missionaries who were at Guzne during the summer have returned home. Mr. Dodds has called attention to an error in the statistics that this Mission sent to the Board and that were published in the June and July number of the *HERALD OF MISSION NEWS* (see p. 139). Instead of ten pupils in the Boys' School there were one hundred and seven.

That the friends of missionary work in Turkey may have a more correct idea of the situation of missionaries in the interior than can be gathered from newspapers in this country, we venture to publish an extract from a letter to missionaries in Tarsus and Mersine, suppressing the name of the writer, lest in some way it might reach the ear of the revolutionists. While no immediate danger is anticipated at the seaport towns, the Churches should be much in prayer that the Redeemer would throw the strong arm of His protection around our brethren and their fellow laborers in those localities.

Copy of extract from a missionary letter in the interior of Turkey:

The accompanying letter is intended for Mr. Dillon and also for Mr. Gibson if he happens to be there.

Please read the letter. I have no time to describe the situation fully. We feel this is the most serious matter we have ever yet had to face. These men are regular desperadoes.

Five hundred of the young men in Hadjin have joined them and as many more from Zeitoun.

It was impossible to telegraph about such a matter, and I concluded that there

is less risk in sending a letter by post than by messenger. The matter is urgent and our situation is a critical one.

Yesterday a messenger was sent out by the insurrectionists here, one of whom is an English-speaking man, to Cyprus, to communicate with London and Paris and to receive the final instructions. If nothing be done before he gets back to Cyprus to avert this planned calamity it will doubtless be too late after that.

Sincerely,

_____, TURKEY, Sept. 19, 1895.

A. DILLON, ESQ., H. B. M. Vice-Consul,
Mersine:

SIR—I write to inform you that extensive plans are being made in the Adana and Aleppo provinces with a view to effect a revolution.

Certain persons, members of an Armenian revolutionary society, are at present located in the most populous towns and cities in the provinces named.

They carry arms and dynamite bombs, incite the people to rebellion, and soon have large numbers on their side. I have done all in my power to get the leading men of the town to compel those insurrectionists to leave H—, but in vain. The government has been informed of their presence here. It made a feeble attempt to discover their hiding place and is now doing nothing in the matter. In other towns, as Zeitoun and Marash, it is the same. It is stated that within these four weeks they will have all needed preparations made to seize government buildings and such military equipments and weapons as are to be found in these provinces.

The real purpose of these men, evidently,

is to lead the ignorant throng into the commission of such an act as will bring about a massacre of Christians similar to that in Sassoun last year. It seems to me the British Consulate may be instrumental in preventing bloodshed, by not only warning the government, but also urging it to take every step in order to defeat the designs of those who are secretly plotting against it. I shall be grateful if you advise as to what we ought to do in the circumstances.

Respectfully yours, etc.,

CYPRUS.—During the few months that Rev. R. J. Dodds, of Tarsus Mission, spent on the Island this year great interest was manifested in the meetings conducted by him and M. Daoud Saadi, and at times there was much opposition to the work. In a letter received a few weeks ago from our missionary, he writes that the meetings in Nicosia grew rapidly, until the attendance was from four to five hundred, and every one seemed pleased. One evening, however, a large mob armed with staves assaulted the building after prayers and called for Daoud to come out to them. The owner of the house, being in sympathy with the rioters, attempted to extinguish the lights, and only the timely arrival of the police saved our licentiate out of their hands. Evidently the popularity of the services had aroused the jealousy of the heads of the Greek Church. It is history repeating itself: "A great door and effectual is opened unto me, and there are many adversaries."

Cyprus is a most promising field, and there is good reason to believe that arrangements can be made to have an or-

dained minister of large missionary experience in charge of the work there before the expiration of another year.

NEW HEBRIDES.—Under date June 8, 1895, Dr. J. G. Paton wrote a letter from Anewa to his friends in Great Britain, which Mr. A. K. Langridge has printed in the October number of *Quarterly Tottings*. The following paragraphs are from this letter:

"When we first came here the inhabitants of all our islands, except Aneityum, were suffering much, and perishing under the evils of heathen darkness. Then we had opposition, trials and dangers on every hand, but, by God's blessing, were sustained, and enabled to persevere in acquiring the language, translating the Scriptures into it, and teaching the natives to read and understand them, till the whole inhabitants embraced the Gospel, and avowedly loved and served Jesus. By the same means a number of islands, and many thousands of cannibals on them became humble and devoted servants of our dear Lord Jesus Christ; and the glorious work is gradually extending among the many thousands of our remaining cannibals. Here, when the natives began to receive the Gospel, the inhabitants were chiefly middle-aged and old people, who have gradually passed away, till now only some six old people remain on the island. The few orphan children and boys and girls then on the island were given to us, and Mrs. Paton and I brought them up for Jesus. They are now the men and women, the fathers and mothers of this island, and have many children. * * * * *

"My daughter Minnie, who is here keeping house for me, as the state of Mrs.

Paton's health and the education of the younger members of our family did not admit of her accompanying me on this visit to the islands, is teaching a large school of children to write; she also helps me with my afternoon school of teachers and young men, and for two hours or so every night teaches all who can meet to sing hymns, Saturday night excepted, as all are then busy cooking and preparing for the Sabbath service.

"My time here for four months to come will be spent in teaching, preaching, translating, and getting translations corrected, and doing all possible to deepen their interest in the Lord's service—delightful, though self-denying work.

"As our New Auxiliary Steam *Day-spring* is now being built at Glasgow, and our great difficulty will be in raising an extra £1,000 yearly to help to keep her, I earnestly plead with Sabbath-schools and the friends of Jesus, as far as able, to help us in raising it, that by this new vessel the Gospel may be carried to every island of the New Hebrides; and with all my heart I thank those who have helped us so far, and wish them all every blessing in Jesus Christ our Saviour.

"I think I told you before about the six Anewa young men who, when engaged as hands on board the Trading Company's vessel doing the work of our Mission, were ordered to go to work on Sabbath as on other days. They refused to work on the Lord's Day, and Namakei, the only living son of the chief Mumgaw who lost his reason and was shot dead, being the leader of the party, took his New Testament in his hand and said to the captain: 'That is God's book, and it forbids us to work on the Lord's Day. We fear God, and cannot

work for you on it. You may kill us if you will—we are not afraid to die—but we will not work on Sabbath, God forbids it.' They were told that if they did not work like others on board they would get no food on Sabbath; he said, 'We can live without food for a day, but we will not work.' Each Sabbath they got on shore to attend worship at a Mission Station. O that all Christians would so refuse to work on the Lord's Day! We would hope then that Sabbath labor would soon cease, and every man enjoy his Sabbath rest, with its soul-refreshing blessings."

The same interesting journal contains the following account of the settlement of another missionary on Malekula:

"The natives were intensely interested in seeing the new missionary, Rev. Robert Boyd. They asked when he was to settle, and listened well to his addresses when translated. It was to them a sign of the growing power of the Gospel of Jesus on Malekula.

"The Revs. J. Gillan and F. Paton accompanied Mr. Boyd around Malekula. Mr. Harry Hatton, a trader friendly to the Mission, made arrangements to take them round in his lugger. There were several days of heavy rain and high winds, but the voyage was a very happy one from a missionary point of view. The entire coast was fairly explored and centers suitable for work were noted down.

"At the Maskelyne Islands, southeast of Malekula, a population of probably fully a thousand natives were found, all fairly close together. The natives were friendly and willing to have a missionary—though not overeager. They are so close to Port Sandwich as practically to be harmless should a white man settle among them.

"At the southwest corner of Malekula an island called Toman has probably 350 to 400 natives in four villages. On a tree at the landing place was a skull, and the 'sacred house' of one village was full of skulls—trophies, probably, of former cannibal feasts! On the mainland of Malekula, opposite, there are several hundreds of natives within a few miles. They were all friendly to the Mission exploring party, but said they did not want a missionary to live among them. The first excuse was that a missionary would drive them away. That was at once proved false. Then the real reason was given, viz., that a missionary would make them break caste and change all their heathen customs. This was so far true in that a missionary would teach them the good news of Christ, and if they became followers of Jesus, they would naturally give up their old heathen customs.

"At South West Bay three villages were seen, and many others were reported. There seemed to be a fairly large population for a missionary to work amongst. The welcome was most cheering. For the first time on the journey all were eager for a missionary. They wanted a missionary, they said, to make a great peace. They had long been fighting with each other, and were tired of it, and they wanted a missionary to come among them and tell them about God, and to cause peace to come among them. An old chief was asked if he would like a missionary. Pointing to his sore eyes the old man said, 'Yes, he will make my eyes see.' They hailed Mr. Boyd with delight. Land having been bought on a former occasion, the natives offered a further strip, which was bought. They also agreed to clear two pieces of

ground, so that Mr. Boyd might see where it would be most suitable to build his house, which was expected in a few weeks by steamer. It was therefore fully determined to settle Mr. Boyd among this very friendly people at South West Bay."

The Missionary Synod at Aneityum, in May, seems to have been a very encouraging meeting. Dr. J. G. Paton, who was present, writes:

"This was the largest meeting of Synod and one of the happiest ever held on the New Hebrides. Our Christian communion was most refreshing throughout, especially on Sabbath afternoon, when we observed the Lord's Supper together. The reports all along the line were the most encouraging ever given in. One missionary since last Synod has baptized and admitted to the Church eighty converts, and the glorious work is rapidly advancing. The cry everywhere is for more teachers and missionaries. Teachers are being prepared as quickly as possible both at the Training Institution and at the older Mission Stations.

"Yet there remains much to be done. I saw on the Northern Islands of the group hundreds and thousands of naked painted cannibals on my tour just lately. At Malekula I had the joy of baptizing three converts, and being present to help in the first Communion at the station of my son Frederick. A crowd of nude heathen were wondering observers of the services. It was a solemn and refreshing time to us all, and I wept for joy, praising the Lord that His Gospel is yet as ever the power of God unto salvation to all of every color who believe in and love and serve Jesus Christ."

CHINA.—*The Chronicle*, of the London

Missionary Society, prints in its October number the following paragraph from a letter written by Dr. Griffith John, on July 16th, with special reference to the anti-foreign riots in Sze-Chuan:

"I have seen many of the fugitive missionaries on their way through Hankow to the coast. On the one hand, they have brought much sadness to my mind, but they have brought much joy also. Their patience, their courage, their love, their zeal, their determination to return to their work—all these things have impressed my mind deeply. Then the stories they have to tell of their converts are very inspiring. Almost to a man the converts behaved splendidly in the midst of all their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His name. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble; but we will not forsake the assembling of ourselves together.'"

The same letter contains what Dr. John describes as "a bit of news that will cheer your heart:"

"Last year I gave you some account of a remarkable work that had sprung up in the district of King shan. I told you that I had baptized there on one Sabbath forty-one adults and nineteen children, sixty in all. Mr. Hiung, one of our native assistants at Hankow, has just returned from a visit to King-shan. He tells us that all the converts baptized last year remain strong and firm in the faith. There are now more than one hundred and ninety waiting for baptism, of whom about one hundred are deemed *quite* satisfactory. The Christians have bought a large house

for chapel purposes, and paid for it themselves. About forty villages have become more or less Christian, and the work looks as if it might spread all over that part of the country. In the district of Tien-Men there is a most interesting work springing up in the immediate vicinity of our station at Pah-tsze-nau. The place is called Peh-ho-Kou, and I am told that from twenty to thirty people are seeking baptism there. What they told Mr. Hiung was this: 'We have given up idolatry. We do not believe in Roman Catholicism. We wish to be Christians, and desire to join the Gospel Church.' The Gospel Church is our specific designation."

AFRICA.—An exchange quotes Henry M. Stanley, M. P., as saying, in a recent interview, of the religious growth in the region of Lake Victoria Nyanza: "When I was at the lake eighteen years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the West Coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks."

AT HOME.

HOPKINTON, IA.—The Missionary Convention of the ladies of the Iowa Presbytery met in Hopkinton August 28th. The meeting was a pleasant and, we think, a profitable one. Of more than usual interest were the letters read from Rev. McIsaac, of the Southern Mission, and Miss McBurney, of the Indian Mission, in regard to their work. We were disappointed in

not having the inspiring presence of Miss Alice Carithers with us, but duty called her to the Mission.

The programme was well carried out in most points. Rev. McClurkin, who was to have given an address in the evening, was not with us. Interesting papers by the Revs. I. Faris and J. A. Black were substituted. The Convention decided to devote the Presbyterial fund, for the coming year, to help establish an Industrial Department in the Southern Mission. Only four societies were represented, but they reported a total amount of \$469.26 collected during the year.

The Convention embodied their opinion in regard to the formation of a Synodical Missionary Society in the following resolution: "Resolved that we approve the action of the members from our Presbyterial Association, in the woman's meeting at Denver, in asking that the organization of a Synodical Convention be delayed, and that we commend the wisdom of the meeting in not forcing the matter. Our judgment is that here we should move slowly. The fewness of our numbers, our isolation from one another—scattered as we are from the Atlantic to the Pacific—and the great expense of annual meetings, all admonish us that the time has not yet come for its organization, however desirable such a convention might be."

The Association is to hold its next meeting at Wyman, and has for officers Mrs. T. P. Robb as President, Mrs. R. L. Wallace, of Hopkinton, as Corresponding Secretary, and Mrs. R. W. McElhinney, of Morning Sun, as Treasurer.

MILLIE M. DODDS,
Recording Secretary.

PHILADELPHIA, PA.—A tribute of affection from the Ladies' Missionary Society of the Third Reformed Presbyterian Church of Philadelphia, in memory of Mrs. Mary A. Forsyth: Once more our society is called upon to record the death of a member, this time one of the oldest, and also one dearly beloved by us all. Mrs. Mary A. Forsyth departed this life July 7, 1895.

This worthy sister needs no eulogy; no marble shaft is necessary to perpetuate her name, for she will long live in the hearts of all who knew her. Kind and true-hearted, always ready to give a smiling recognition and a warm clasp of the hand to all. Every good cause appealed to her sympathy, and she denied herself that she might be able to help others. Her seat in church was seldom vacant. Her love for the sanctuary and her appreciation of Divine worship in the church and in the home were manifest. Her works bore witness to her faith and love.

Resolved—1. That we bow submissively to Him who doeth all things well, and recognize a call to greater earnestness in our Divine Master's cause, and that we heed the warning, "Be ye also ready."

2. That we extend to the husband, children and grandchildren, to whom she was a true mother, our sincere sympathy, and commend them to the God of all grace, "Who giveth the oil of joy for mourning and the garment of praise for the spirit of heaviness."

MRS. R. C. MONTGOMERY,
TILLIE M. ARMSTRONG,
MRS. JAMES SERVIS,
RUTH MacKNIGHT,

Committee.

MONOGRAPHS.

OUR CHINESE MISSIONARIES AND
THEIR WIVES.

The perfecting of plans for the opening of a Mission in China marks an important era in our Church. That the Church is amply able to support such a Mission is all the argument that should be needed. This brings us within range of the command, and all we then owe is obedience. The fact that the Church has those who are ready to obey the command of Christ, says that we have a right to a place among the sisterhood of Churches. It is to be hoped that many who are now active in the inauguration of this work will yet live to rejoice in the gathering in of the harvest. The Church will desire to know something about the persons who are to carry the standard and plant it in China. I therefore cheerfully comply with your request to furnish a sketch of the missionaries and their wives.

Rev. I. T. Elmer McBurney was born March 29, 1864, in Washington County, Pa. His mother's maiden name was Elisabeth K. Robb. His father at the time was in the fellowship of the United Presbyterian Church, and Elmer received the rite of baptism at the hand of Rev. D. S. Kenedy. He made a profession of faith in the Reformed Presbyterian Church of Millers Run, May 19, 1883. His parents at that time were both members of that church, and his father a ruling elder. The early life of the child was marked by a degree of independence, both in thought and action, that gave promise of a man who would possess the same stamp of character. His mind was turned toward a literary life by

what men call an accident. Being born and reared on a farm, he found a pleasant and profitable means of employment there. A fall from a horse resulted in a dislocated shoulder. This was repeated some time after, only the other shoulder was the victim. This double providence, and the fact that both shoulders are easily thrown out of place, led him to reconsider all his plans. Having given up his first purpose, without delay he entered Geneva College, taking his Bachelor's degree at the Commencement of 1889. The next autumn he entered the Theological Seminary, and was graduated from that institution in March, 1893. He was ordained to the Gospel ministry by the Kansas Presbytery, May 18, 1894, and installed pastor of the Reformed Presbyterian Congregation of Wahoo, Nebraska. The pastoral relation was dissolved, by his request, June 10, 1895.

Mr. McBurney was called to foreign missionary work by election of Synod, at its meeting in Philadelphia, in 1894. It was not, however, until the present year, when the services of an associate were secured, that he signified his acceptance of the call, and was appointed to China.

Mrs. Lizzie Henderson (Scott) McBurney is the daughter of James and Eliza (Thompson) Scott. The first day of March, present year, she was twenty-six years old. Her father has for many years served in the eldership in Millers Run Church, where he was reared, and where his father served in the same office many years. Lizzie was always a thoughtful person, and while yet in her fifteenth year consecrated herself to the Lord in an early profession of faith. She took a scientific course of

study in the Normal School of Lebanon, Ohio. The ordinance of marriage was solemnized between her and Mr. McBurney, November 29, 1894, Rev. Henry G. Foster officiating.

Mr. James K. Robb departed this life June 8, 1868, in the 37th year of his age. He left behind him a devoted wife and six children, the eldest may have been 12 years old, the youngest an infant. Mrs. Robb's name was Margaret Scott, formerly of Millers Run Congregation. The charge left on her was heavy. She leaned upon the Almighty arm, however, and was sustained. Her children consisted of four sons and two daughters. Andrew Irwin was next to the youngest, and only a little more than three years old when his father died. He was born July 11, 1865, in Washington County, Pa., and received the seal of baptism under the ministry and at the hand of Rev. Wm. Slater. He received his common-school education in the graded school of New Concord, Ohio. In 1883 he united with the Reformed Presbyterian Church of New Concord, at that time under the pastoral care of Dr. H. P. McClurkin. His degree of A. B. was earned in and conferred by the Campbell University of Holton, Kan., 1889. He graduated from the Theological Seminary in the spring of 1894, and on the 5th of July, same year, the New York Presbytery ordained him to the Gospel ministry, and installed him pastor of the congregation of Bovina, N. Y.

Synod of 1895, after balloting twice for a companion to accompany Rev. Elmer McBurney to the new Mission field, referred the matter to the Board of Foreign Missions. A few weeks after adjournment Rev. A. I. Robb offered his services to the

Board as a foreign missionary, and was formally appointed to the new field.

He goes out accompanied by a devoted and earnest wife, whose maiden name was Sarah Ella Torrence, daughter of Joseph and Sarah (George) Torrence. She was born at Winchester, Kan., Dec. 11, 1870. Rev. J. Dodds administered the rite of baptism in her infancy. After receiving a liberal education in the common school she pursued a course of scientific study in Campbell University, Holton, Kan., after which she spent a number of years very acceptably in the profession of common-school teacher. Her service of the Master as an active church member began when she was fifteen, and Rev. J. S. F. Milligan presided at the time of her admission. She and A. I. Robb were married June 26, 1895—Rev. Wm. Littlejohn officiating.

These devoted laborers start for their new field of labor well equipped for service, with a wide circle of friends made sad at the parting, but glad in the prospect, and with a church behind them which will act with one heart in their support.

Linton, Ia.

T. P. ROBB.

**"HE SHALL . . . GATHER HIS
WHEAT INTO THE GARNER."**

Julia Talhook Krikor died in Tarsus towards the latter part of August, 1895. Julia's life is an illustration of truth that God "will take you one of a city, and two of a family, and bring them to Zion." Her father was a Druse of Mt. Lebanon, but was afterwards converted to Roman Catholicism. One of his sisters was converted to Protestantism, and was all her life held in high esteem by the Beirut missionaries. She died in Tarsus about 1886.

The Talhook family were our near neigh-

bors in Tarsus, and in 1884 the mother died, and much of the care of a large family was thrown upon Julia. The youngest child was at this time an infant. The children attended our school in Tarsus. When the boarding school was opened in Mersine the father placed Julia, Adele and Edma in it. Julia accepted the teachings of the Bible, was baptized and became a communicant. She was married from the school to a Turkish Protestant. While we were in America they lived for a while in Smyrna, where their eldest child was born. Julia's sister took the child away with the connivance of the nuns, and had him baptized by the Roman Catholic priest. After our return they came back, and before the communion she had her boy rebaptized.

Her husband, with help from some of his friends, built a small house of one room, where they lived. They were poor. Krikor's trade was making and mending shoes, but at times day laborers' work was more profitable. It was often touching to see Julia's efforts to keep her children neatly clad. She was a regular attendant at preaching, and never, unless in case of sickness, missed the women's prayer-meeting. Through heat or mud she walked, even when it was at the farthest end of town, with little Marie in her arms and Yakoub clinging to her skirts.

When the meeting was in her own house she usually had some of her neighbors, Armenian speaking people, gathered in, to whom she interpreted in their own language. She was not in school long enough to receive much of what is technically called education, but she learned to read her Bible, and she was always ready to give a reason for her belief when asked by Catholics why she had become a Protestant.

She was humble and devout, and delighted to talk on religious topics. Almost a year ago her husband, finding himself unable to make a living in Mersine, rented his house and went to Tarsus. She was much missed last winter from our meetings.

A few weeks ago, eight days after the birth of her third child, she was called home. Conscious to the last, she died, sending her love to us, and praying for us and herself.

The first of Miss Sterrett's girls to be married and settled in life, she is also the first fruits gathered into the garner. Though we miss her sorely, we are filled with joy at the assurance that she is now with her Saviour and ours. "Blessed are the dead that die in the Lord."

M. E. M.

"I PROMISED TO GIVE THEM THE MESSAGE."

Du Chaillu tells a pathetic story of a poor girl, Okondago, in Central Africa, who was compelled to drink poison for having "bewitched" a person who had recently died. As she was borne along by her furious accusers, the cry rang in the traveler's ears, "Chally! Chally! do not let me die?" but he was powerless, and could only shed bitter tears. With two other women she was taken in a canoe upon one of their beautiful rivers and the fatal cup was placed to their lips. Soon they reeled and fell, when they were instantly hewn in pieces and were thrown into the water. At night the brother of Okondago stole to the traveler's house in distress. He had been forced to join in the curses that were heaped upon his sister. He was compelled to conceal his grief. Du Chaillu tried to give comfort,

and spoke to him of God. The poor man cried: "Oh, Chally! when you go back to your far country, America, let them send men to us poor people to teach us from that which you call God's mouth." "And," writes Du Chaillu, "I promised to give the message." Okondago perished more

than twenty years ago, and hundreds like her have been condemned by the witch-doctor, whom the people dare not disobey.

The message has come to us. Shall we send them the help they need?—*Life and Light*.

EDITORIAL NOTES.

—The Foreign Mission collection will be lifted in December. Those who are most closely identified with the work believe that the appropriation of \$15,000 will be needed for its successful prosecution. And it is hoped that the Churches will contribute the full amount.

In 1856 Messrs. Dodds and Beattie were sent to Syria as the chosen messengers of the Reformed Presbyterian Church in this country, and, after careful examination of several localities and prayerful consultation, decided to make Latakia the center of operations. Their work was begun in the autumn of 1859, and for eight years these devoted ministers labored together in that city and vicinity for the faith of the Gospel. The beginning of foreign missionary work marked the beginning of an era of spiritual prosperity in the home congregations. Not only were the offerings for the support of the new enterprise liberal, but a fresh impulse was given to other forms of Church work in many directions. In a few years additional laborers were called for, and the contributions were gradually increased to meet the expense of equipping and sustaining them in the field. Some of these brethren have passed away, while others are still in

harness and actively engaged in the service of the Divine Master at home or abroad.

There are now in Syria two ordained ministers and *two physicians and *four lady missionaries. Under the direction of this Mission are three organized churches and four stations, with an aggregate membership of 197 communicants, and five Sabbath-schools, with 426 pupils and 20 teachers. There are also connected with the work in this particular field eight schools, with 417 children and young people under regular instruction, four licentiates, four Bible readers, and fifteen teachers.

In Asia Minor, where Dr. D. Metheny, after eighteen years of service in Syria, organized a new Mission in 1883, there are two ordained ministers with two lady missionaries, and a physician on his way to the field. This Mission reports 36 communicants, two evangelists, four teachers and two schools with male and female departments, in which are enrolled 179 pupils.

Eight thousand and four hundred (\$8,400) dollars will be needed to pay the

* At the present time one is at home on leave of absence.



DEEPLY INTERESTED IN THE FOREIGN MISSIONS.

salaries of the American missionaries ; and, taking the reported expenditure of last year as the measure, it will require at least ten thousand (\$10,000) dollars to pay native helpers and meet the other current expenses of the school work.

These facts are laid before the Churches and special attention called to them, because there is an idea abroad that the opening of a Mission in China simply means in some instances the diversion of funds from the scene of existing missionary operations to a new field. This is not believable. No one can transfer to the new Mission, either wholly or in part, what he has been giving to the old Missions, without being false to the obligations that he has assumed in regard to the work of Christ among the heathen. The very thought is treason. The argument used on the floor of Synod was that the Church ought to extend its foreign missionary work and was abundantly able to do so. Every one who voted for a Mission in China, or did not vote against the new enterprise, pledged himself and his constituents to do more than they had been doing to preach the Gospel in the regions beyond.

This is a matter in which the whole Church should be deeply interested. It is easy to believe that the men who went to Syria four decades ago and devoted the energies of their Christian manhood to preach Christ there, have not lost their interest in the Mission, but are more keenly alive to the importance of the work than during their earthly ministry. Not only angels, but the glorified saints delight to study the covenant of redeeming mercy in its reality, its processes and its issues. Nothing so wins their sympathy

as to hear of men being drawn away from the world and sin into glad allegiance to the mediatorial King. And the more largely we partake of their spirit, the more ready will we be to yield ourselves to the service of the same Lord. All that we are and have will be laid on His altar. There will be the giving up of self. There will be no reserves. There will be an eye single to the glory of God.

—Soon after this number of the *HERALD OF MISSION NEWS* reaches its readers, our missionaries, Robb and McBurney, will leave America for China. They expect to sail from San Francisco on the 12th of November. These beloved brethren and their wives enjoy the confidence and sympathy of the Church and will be borne on the hearts of the people in prayer every day. May He Whom the winds and waves obey give them a speedy and pleasant voyage across the Pacific and take them in safety to their new home, owning and blessing them as ambassadors of His Cross and Crown.

—Rev. T. P. Robb, of Linton, Ia., speaks, in a letter dated October 24th, of Rev. Elmer McBurney and wife, whom he met at Blanchard, Ia., as being "in good heart and only anxious to be off to their work." He also writes that Rev. G. R. McBurney, brother of our missionary, and his bride had started that morning to the Indian Mission, with the intention "of going down to the Chicasaw Nation to do some volunteer missionary work among a settlement of whites from Texas, etc., who are without proper opportunity to hear the Gospel. One of them, Mr. John Bell, is a convert at the Mission and has had no rest until he secures this effort for the opening

of work among his people." It is items of this kind that cheer the heart and strengthen the hands of those who are interested in the missionary work of the Church.

—A few days ago there came to our office a letter from a young lady in Philadelphia, Pa., covering four dollars to be applied as follows :

The Mission to China.....	\$2 00
Dr. Paton's Work in the New Heb-	
rides	2 00

—One dollar and fifty cents from the Junior Christian Endeavor Society of 2d New York have been sent at their request to the Treasurer of the Southern Mission.

—First Boston recently sent us, through its treasurer, Mr. George Tupper, the sum of ten dollars towards the expenses of the Convention of Reformed Presbyterian Churches, to be held in Glasgow next year. This money has been forwarded to Dr. James Kerr, who will gladly receive contributions from other congregations or individuals.

—Miss Maggie Sproull, of Valencia, Pa., in forwarding renewal to *HERALD OF MISSION NEWS*, enclosed one dollar, requesting that fifty cents should be appropriated to the "J. G. Paton Mission Fund."

—The Fleming H. Revell Co., New York, Chicago and Toronto, have laid on our table the following books :

John Livingston Nevius, for forty years a missionary in China. , By his wife, Helen S. Coan Nevius. Introduction by Rev. W. A. P. Martin. Illustrated. 8vo. Cloth, \$2.00.

This volume records the life and labors of one who has been well described as a

model missionary and as having "stamped a deep and lasting impression not only upon the field where he labored and the converts whom he was the means of winning, but upon the other missionaries in the field, shaping their policy and directing their efforts." In all his labors the reward he sought was the souls of men, and hundreds of converts and scores of churches bear witness to his fidelity and spiritual power. The author was his wife. In full sympathy with his early decision to be a foreign missionary, closely identified with him in his work for forty years, and familiar with his views on various problems of missionary policy, she has given the reading public a story of evangelistic work in China that is full of incidents and information which must be of lasting value. The book is one that we should like to see in the hands of our theological students, and we cordially commend it to all our readers.

Rambles in Japan. By H. B. Tristram, D.D., LL.D., F.R.S., Canon of Durham. With Forty-five Illustrations by Edward Whymper, from Sketches and Photographs, an Index and a Map. Cloth, \$2.00.

The author of this attractive volume is an experienced traveler, who keeps his eyes and ears open wherever he goes and is able to tell a very instructive and entertaining story of what he has seen and heard. The primary object of his rambles in the Land of the Rising Sun was, as the preface tells us, "to master thoroughly the position of missionary work in Japan, especially that of the Church Missionary Society, and to ascertain the practical working of Buddhism, as compared with the Buddhism of China and Ceylon. He

had special advantages in being accompanied by his daughter, who, from her residence of some years in the country, her knowledge of the language and customs, and intense sympathy with the people, enabled him to gain an insight into many things which would otherwise escape a stranger's notice." Those who are interested in the study of Natural History will find here much valuable and reliable information in regard to the flora and fauna of Japan; but it is specially as an account of what has been done to civilize and Christianize the Japanese that we recommend this book.

The Congo for Christ. By John Brown Myers. Cloth, 75 cents.

In this little volume of 163 pages we have the story of the Congo Mission told by the Association Secretary of the Baptist Missionary Society. It is an encouraging record of what has been done and endured for Christ in that land from the inception of the enterprise in January, 1878, or six months after the return of Henry Stanley from his trip across the Dark Continent till to-day. There are interesting chapters on the way in which difficulties were overcome, the ingathering of the first fruits, the evangelistic efforts of the native Christian churches, and the services of the Mission to civilization. No one can read of the heroic devotion and unreserved consecration of the men and women who have served, suffered and died in the prosecution of the work without admiration of the missionaries and adoring gratitude to the Lord for the power of His sustaining grace. Take one entry from a worker's journal: "I know not what may be in store for me, but I pray remember, if I should be early called away, with my last

breath I have to pray for *more men*, deeper devotion and more thorough surrender of all for Christ." Buy the book and the reading of it will do you good.

—John Ireland, Publisher, 1192 Broadway, New York, has handed us for notice:

The Men of the Moss-Hags. By S. R. Crockett. Cloth. Price, \$1.50. Macmillan & Co., New York and London.

This is a story of the persecuting times in Scotland. The author puts himself in the place of one who shared in the sufferings of the Covenanters, and draws his picture from the standpoint of one familiar with the scenes that were enacted so many centuries ago. The men and women whose names are so well known to readers of the history of that period live again on his pictorial pages and are easily recognized. Nowhere, perhaps, do we get a clear insight into the character of Claverhouse and his dragoons. And while every one must admire the noble readiness with which the men of the moss-hag laid down their lives for the Covenant and the great principles it represents, he cannot fail to detect in many cases the weaknesses that are incident to humanity in every age.

The incidents in this story are not simply realistic, but actually true to history. Not in a single instance, so far as we have been able to discover, does the author sacrifice truth to effect. We make a single extract from the chapter entitled *The Sands of Wigtown*, to show how true the narrative is to fact, and as a specimen of the clear and beautiful style in which William Gordon tells his story:

Already was the salt tide water beginning to flow upwards along the Blednock Channel, bearing swirls of foam upon its breast.

Margaret Lauchlison, being an aged woman of eighty

years, said no word as the tide rose above her breast, when lowest in the river-bed she stood waiting. * * * *

But Provost Coltran * * came to the bank edge. And standing where his feet were nearly on a level with our little Margaret's head, he said to her:

"What see ye down there, Margaret Wilson? What think ye? Can you with constancy suffer the choking of the salt water when it comes to your turn?"

Now, though Coltran was a rude man and pang full of oaths, he spoke not unfeelingly. But to him Margaret replied, in a sweet voice that wafted up like the singing of a psalm from the sweltering pit of pain:

"I see naught hut Christ struggling there in the water in the person of one of His saints!"

Then the Provost came nearer still, and bending down, like an elder that gives counsel, said to her, "Margaret, ye are young and ken no better. We will give you your life, gîŋ ye pray for the King. Will ye say aloud, God save the King?"

"I desire the salvation of all men," Margaret said. "May God save him if He will."

Coltran rose with a flash of triumph in his eye. He was none so had a man, only dazed with drink and had company.

"She has said it," he cried, and from far and near the people took up the cry, "She has said it, she has said it," and some were glad, and some shook their heads for what they counted the dishonour of the submission.

* * * * *

The elder woman having finished her course with joy, they unrove the rope and drew little Margaret up to the bank, exhorting her to cry aloud, "God save the King," and also to pray for him, that she might get her liberty.

For they began to fear, knowing that this drowning of women would make a greater stir in the world than much shooting of men.

"Lord, give him repentance, forgiveness and salvation," she said fervently and willingly.

But Lag cried out in his great hoarse voice, "Out upon the wretch! We want not such oaths nor prayers. Winram, get the test through her teeth—or down with her again."

But she steadfastly refused the wicked Test, the oath of sin—as indeed we that loved Scotland and the good way of religion had all learned to do.

"I cannot forswear my faith. I am one of Christ's children. Let me go to Him," she said, being willing to depart, which she held to be far better.

"Back with her into the water," cried Lag. "The sooner she will win hell. 'Tis too good for a rebel like her."

But Coltran said, "Ye are fair to see, Margaret, lass. Think weel, hinny! Hae ye name that ye love?"

But she answered him not a word, being like one other before her, like a lamb led to the slaughter.

So they tied her again to the stake, where the water was deeper now and lapped on her breast, swirling yellow and foul in oily bubbles.

Her great headcoverture of hair, which, had I heen her lad, I should have delighted to touch and stroke, now broke from the maiden's snood and fell into the

water. Then it floated, making a fair golden shining on the grimy tide, like the halo which is about the sun when he rises. Also her face was as the face of an angel being turned upward to God.

Then they began to drive the folk from the sands for fear of what they might see—the beauty of the dying maid, and go mad with anger at the sight.

Whereupon, being in extremity, she lifted her voice to sing, calm as though it had been an ordinary Sabbath morning and she leading the worship at Glen Vernock, as indeed she did very well.

It was the twenty-fifth Psalm she sang, as followeth. And when she that was a pure maid sang of her sins it went to my heart, thinking on my own greater need:

"My sins and faults of youth,
Do Thou, O Lord, forget;
After Thy mercies think on me,
And for Thy goodness great."

It was a sweet voice and carried far. But lest it should move the hearts of the people, Lag garred heat the drum. And as the drum began to roll, I saw the first salt wave touch the honny maiden lips which no man had kissed in the way of love.

* * * * *

But once again in the pause of the drum the words of Margaret's song came clear. Forget them shall I never, till I too be on my death-bed, and can remember nothing but "The Lord's My Shepherd," which every Scot minds on his dying day. These were the words she sang:

"Turn unto me Thy face,
And to me mercy show;
Because that I am desolate,
And am brought very low.
O do Thou keep my soul,
Do Thou deliver me;
And let me never be ashamed,
Because I trust in Thee."

After the last line there was a break and a silence, and no more—and no more! But after the silence had endured a space, then arose a wailing that went from the hill of Wigtown to the farthest shore of the Cree—the wailing of a whole countryside for a young lass done to death in the flower of her youth, in the untouched grace and favor of her virginity.

The lessons that this book teaches are so wholesome that, though classed with works of fiction, no father need hesitate to put it into the hand of his child. Nor could there be a more acceptable present at the approaching holiday season than the "Men of the Moss-Hag."

All orders should be sent to John Ireland, 1192 Broadway, New York, or to the HERALD OF MISSION NEWS.

REVISED PSALTERS.

At the request of Mr. John T. Morton orders for Revised Psalters may be sent for the present, **and till further notice**, to the office of HERALD OF MISSION NEWS, 325 West 56th Street, New York.

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INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, S. H. WILLARD, 14 East 125th Street, N. Y. City.

General Superintendent, F. F. WEST, 41 South Sixth Street, Brooklyn, N. Y.

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